



HANS KÜNG FUND-RAISING AWARD DINNER

A little over forty years ago (1964) my wife Arlene Anderson Swidler and I launched the first scholarly periodical in the Americas devoted to ecumenical - and soon interreligious, interideological - dialogue: the *Journal of Ecumenical Studies (JES)*. The first Associate Editor was Hans Küng, who had been, and continued to be, committed to intra-Christian ecumenism. In the wake of the 1979 Vatican decree stating that he could not be considered a Catholic theologian he increasingly devoted his energies to interreligious dialogue and global ethics. The campaign for a Universal Declaration of a Global Ethic was, in fact, first launched by Hans and myself, with the support of scholars from other religions, in the *Journal of Ecumenical Studies*, September 1991.

Already in 1960, Hans had published *The Council, Reform and Reunion*, which launched him into fame/notoriety. After the first session of the Second Vatican Council in the fall of 1962, at which Küng was a *peritus* (expert), Hans was invited to lecture all across America. Several dioceses forbade him to lecture, notably Philadelphia and Los Angeles. But wherever he



Hans Küng, Plenary Lecture, AAR Meeting, Toronto, Nov. 2002.
Photography and collage by Ingrid Shafer

did speak, the hall was jammed to overflowing; his audiences ran as high as five and six thousand. When he arrived at Duquesne University in Pittsburgh, for example (where I was teaching), he spoke in the auditorium which normally held 1,000 persons. Chairs were put everywhere, including 200 on the stage, so that 1,600 could be packed in. For days ahead it was announced that people were not to come if they didn't have tickets. Still there were an additional 200 who sat in the cafeteria to hear by loud speaker his speech entitled "Freedom and the Church." Hans Küng had suddenly become the symbol of the new freedom of the Catholic Church. Without the first session of Vatican II all this would have been impossible. But it did happen - and the Catholic Church could never be the same again - or could it?

On December 18, 1979, the Vatican issued a statement that "Hans Küng could no longer be considered a Catholic theologian." Immediately, Charlie Curran (still at Catholic University, before the Vatican removed him), David Tracy at the University of Chicago, and I at Temple University created a counter-statement and telephoned around the country gathering signatures. It was then that I constantly heard pleas to organize. As a result I organized the launching of the *Association for the Rights of Catholics in the Church (ARCC)* in 1980 (25 years ago), in Milwaukee.

Thus, from the beginning of his scholarly career Hans Küng has bi-focused on, and integrated, ecumenical/interreligious dialogue and Catholic Church reform, and in that life-long commitment, Hans has been intimately involved from their origins with both the *Journal of Ecumenical Studies* and the *Association for the Rights of Catholics in the Church*. For these dual reasons *JES* and *ARCC* are both giving the very first *JES* "Religions in Dialogue Award," and the very first *ARCC* "Rights of Catholics in the Church Award" to Professor Hans Küng as the inspiration for and the most deserving first recipient of each honor.

Leonard Swidler

The Association for the Rights of Catholics in the Church

requests the pleasure of your company
at the fund-raising dinner honoring

Professor Hans Küng

presenting him with the first
"Rights of Catholics in the Church Award."

Wednesday, November 16, 2005
Temple University Diamond Club, Mitten Hall
2100 North Broad St., Philadelphia, PA 19122

Reception Award 5:30 pm
Dinner and Program 6:30 pm
Professor Hans Küng will make Extended Remarks and
Entertain Questions

Professor Küng will also receive the first
Journal of Ecumenical Studies
"Religions in Dialogue Award"

Thursday, November 17, 4 pm, Paley Library
Professor Hans Küng will formally open
The Global Ethic Traveling Exhibition

Thursday, November 17, 7:30 pm, Anderson Hall
Professor Hans Küng will deliver a lecture on
"Reform of the Catholic Church and Dialogue with
Religions"

Presidential Reflections: Think and Act Globally!

By Leonard Swidler

Ours is a Global Church, *Katholos*. Ours is a global organization, **ARCC**. We were born in the wake of a 1979 tsunami of John Paul II repressive acts, which broke on our shore at 3 A.M., December 18, 1979, with the Vatican announcement that "Hans Küng can no longer be considered a Catholic theologian."

We have experienced the crushing of the Vatican II spirit by a papacy that wonderfully promoted human rights and democracy in the world, and simultaneously devastated them within the Church. We have no grounds for great hope in the new papal leadership. Almost all of our U.S. bishops have been appointed by John Paul II from a pool of non-controversial, intellectually self-lobotomized clergy, so there is little to look to there.

Where do we then look? To ourselves and each other. We must work wherever we are to re-install the spirit of Vatican II in those who once had it and in this long parched season have felt it wane and perhaps even wither. We must work to instill it for the first time for the very, very many who never knew it first hand. There is much to do in this mountainous task - especially for us who know the Vatican II spirit first-hand.

Then we must further stir up our creative imagination to devise all kinds of ways to make Vatican II - writ short: a participative, democratic, freedom/responsibility fostering Church serving the bodies and spirits of all within and without - real in our lives and in the whole global Catholic Church.

We must work from below, wherever we can get a hand-hold to make Vatican II real. We must do so locally at the parish and community level, on the diocesan level, on the national level, and, yes, most emphatically on the global level. We need to share with the global Church what we are thinking and doing on the local level, both the successes and the failures, and thus learn from each other and strengthen each other. We need to make stronger and more effective the networks we already have, and beyond that, much beyond that, we also need to build new local, national, and particularly global networks. In the end we cannot "go it alone" on any level, for ours is a *Katholos* Church.



built by our ancestors in faith must be sold to pay legal settlements for these miscreants and to re-fund the Pension, Retirement and Insurance Funds that have fallen in arrears because Catholics are no longer coming to church and contributing. What is going on here? How do we sort out this mess and somehow deal decently and justly with all those involved? Make no mistake: this is indeed a situation of conflicting but very real areas of justice.

Victims of clerical sexual abuse have a right to a full, meaningful apology from the priests that abused them and the hierarchy that protected the abusers. They also have a right to financial compensation for their pain and suffering and financial support for the continuing therapy they need to deal with the lifelong results of that abuse.

Catholic parishioners have a right to their churches. They were not, on the whole, complicit in the abuse or its perpetuation. Indeed, they, too, were its victims. The young children of these Catholics were the preferred prey of clerical abusers. Are these parishioners now to be victimized again, by losing their parish churches, rectories, schools and meeting halls to pay settlements stemming from the malfeasance of the bishops of their dioceses?

Victims want justice, compensation, and yes, perhaps revenge on their abusers. One can hardly blame them. In many cases, their lives have been ruined, as is attested by the number of suicides of clerical abuse victims. However, the rightful targets of their anger and demands are their abusers and especially, their enablers, the bishops and administrators who moved them from one parish to another or who accepted the bland claims of "cures" by their hand-picked medical establishment or who refused to believe that "good old _____" really wasn't cured of his "problem." Perhaps the bishops believed this should be handled quietly, "within the family," in a "Christian" manner. Unfortunately, their idea of family was limited to their brother priests, rather than to the entire People of God entrusted to their care. Tragically, the vast majority of priests who were never abusers have been tarred with the same brush as the abusers. Those among them who knew or suspected the abuse were forced to keep silent, to "play along" with the dominant ecclesiastical system, as the price of being able to continue their ministries. The few who dared to speak out were removed and branded as troublemakers or worse. They also were and are victims of a morally corrupt, power-hungry ecclesiastical system that protects itself at all costs.

Much has been made of the so-called greedy lawyers getting rich from these lawsuits. In truth, this is a simple matter of business: these cases are taken on a contingency basis. A law firm assumes considerable financial risk on cases they think are legally just and winnable. As someone who worked in major law firms for over twenty years, I can attest that the costs of researching and verifying facts, obtaining documents and preparing these kinds of cases are very high. For all these expenditures and legal as well as financial risk, lawyers receive a percentage and costs **if** they win. We must not forget that without all the work of these law firms, as well as newspapers like the Boston Globe, none of this horror would have come to light - or even likely been stopped.

If the victims are now close to getting some justice, it is thanks to the work of these lawyers. The hierarchy and its lawyers certainly didn't initiate or even cooperate in the process: they fought and threw up barriers every step of the

Justice for ALL

By Christine M. Roussel
Editor, *ARCC Light*

The priestly sexual abuse crisis has rocked the Catholic Church, especially the English-speaking Church, as few others in recent centuries. Catholics feel and indeed were betrayed by some of those in whom they placed their most intimate and profound trust - their priests and bishops. Sexual abuse of children, whether pre-or post-pubescent, makes our skin crawl. The idea that some **bishops**, our supposed leaders and teachers, the designated successors of the apostles, blatantly lied to us, knowingly shuffled pedophiles to new hunting grounds and paid lawyers to persecute victims seeking justice, makes us want to walk away in disgust. Then, the final insult: these same bishops announce that the parish churches

way, thereby driving up the costs victims will have to pay their lawyers.



The following are suggested steps for dealing with the inevitable results of the clerical abuse crisis, in addition to the measures already being taken in many dioceses.

- Rather than arbitrarily closing and selling parishes and schools to raise money for legal settlements, ask the People of God, directly and honestly, to contribute to a lay-supervised fund for this purpose. Their response will doubtless be generous, as always. At least this time, they will know to whom their money is going.
- Put tough, open financial oversight measures, with accurate audits, into place in each diocese to restore confidence and identify possible areas for savings.
- Make episcopal and diocesan spending subject to oversight by committees of lay experts named by outside arbitrators.
- Examine bequests to the "Church" to make sure they are used for their designated purpose and managed properly.
- Make rational adjustments to changing demographics such as clustering priests serving several parishes into central rectories.
- Demote bishops from Renaissance princes to simple shepherds who live a simple, decent, reasonable lifestyle like their people, not millionaires.
- Remove and punish episcopal enablers, not by kicking them higher up the clerical food chain, but by requiring them to do ordinary parish work, missionary work, or retiring to monasteries to do penance.
- Use financial pressure to force Rome to return the naming of bishops - and their removal - to the people and clergy of the dioceses, where they belong.
- Enact the reforms mandated by the Vatican in its Directive to American bishops in 1911 to recognize that parishes own their physical plants and, in states where the bishop or diocese **must** be listed as owners in civil papers, it is only a legal fiction [see http://arcc-catholic-rights.net/1911_vatican_directive.htm].
- Make serious attempts to deal with clerical pedophiles and persistent ephebophiles that are socially as well as morally responsible. After defrocking, offer them continued financial and medical support only if they will live in closely-supervised homes or monasteries for the rest of their lives, rather than turning them loose on society again after an adult lifetime of protecting them and enabling their activities.
- Agitate for state and federal laws mandating the reporting and turning over of evidence of sexual predators or their knowing supervisors, even in exempt charities.

Be Watchful!!

The Face of Catholic Reform in Japan — Highlights of Leonard Swidler's Visit, July 8-18, 2005

JULY 9:

Saturday morning we visited Peter Takeo Okada, the archbishop of Tokyo. . . . [w]e talked about a greater participation of the laity, and he was more than open to it. I spoke to him about a

more democratic church and about a constitution for the various levels of the church, and again he was very open to such. . . .

The same evening we traveled to Chiba, a suburb of Tokyo, where we met again with the pastor of Ichikawa Catholic parish . . . and the members of the Parish Council (many of whom I met with last year). There were several members of another parish also present. . . . The Parish Council members reported on the work of the many committees of the parish, and Father Ohara then spoke shortly at the end. The lay people had clearly developed their responsibilities considerably since I had visited them last year, when I spoke to them about working toward drafting a Parish Constitution. They reported that they were working diligently on the project. They are really a model of a Vatican II Collegial Parish.

I then developed further the suggestion about a Parish Constitution by recommending that in addition to working to bring all the parish members into a thorough discussion in order to draft the Parish Constitution, when they then had arrived at an agreed upon final text, they have it printed in a very festive formal fashion and framed so that the parish can install it in a prominent place in the church with an appropriate liturgical ceremony in which the pastor, parish council, and the entire parish publicly commit themselves to live by it - and that they invite the archbishop to be present at the Constitution Installation. I noted that, in light of my visit with him earlier that day, I was quite sure he would gladly attend. I further suggested that the annual re-commitment of the pastor and parish council and the entire parish become a regular part of the parish liturgical calendar. . . .

JULY 12

On Tuesday I went to the Catholic Center (in the midst of a district of Tokyo that is totally owned by Sokka Gakai, a very active modern Buddhist sect of the Nichiren school) where I met and spoke on a democratic Church to a group (ABOUT 15) of Catholic laity (many of whom I had spoken to last year) who are graduates of Bishop Mori's year-long leadership training program for laity. . . . These are ordinary Catholic laity who are growing in responsible leadership in the Japanese Catholic Church. The discussion was vigorous and continued after the formal two-hour discussion another two hours over dinner.

We then [went] to the mountain retreat complex Shinmeizan, a Catholic/Shinto/Zen set of buildings The day regularly begins with a short walk to the mountain top from where the sunrise can be greeted with the recitation of Lauds, the Catholic monastic morning prayer. Then all return to the Shinto/Buddhist-like chapel where there is a half-hour of silent Zen sitting meditation, followed by the celebration of the Eucharist. Although the celebration is liturgically correct, its form is deeply influenced by a Shinto/Bhuddist/Japanese Tea-Ceremony aesthetic spirit and style. It gives the impression of a profoundly spiritual liturgical dance penetrated by a sense of awe and meditation. . . .

JULY 16

On Saturday I spoke to a group of mostly laity at the Cathedral of Fukuoka, again about Vatican II and a democratic Church. The organizer arranged things so that each person commented and raised questions after I had spoken for an hour. Once again I was impressed with the openness and eagerness with which all took to my presentation of the Five Copernican Turns of Vatican II (the Turn Toward 1. Freedom, 2. This World, 3. a Historical Sense, 4. Reform, and 5. Dialogue). . . .

JULY 17

Sunday morning we took the train to Kurosaki where we attended the parish Eucharist. It was moving to see - and share with - so many lay persons, young, old, women, and men, participate in the aesthetically and communally vital liturgy. Afterward I spoke to a relatively large gathering of the parish about the situation of the Catholic Church in America and Vatican II and democratic reform of the Church, followed by a lively dialogue. We then broke for a box-lunch, and afterwards continued a very intense dialogue with a smaller group made up mainly of members of the Parish Council. I had spoken to the pastor, a French missionary priest, about the idea of the creation of a Parish Constitution and its formal liturgical installation (as discussed above). He was totally open to the idea, but insisted that I present to and discuss it with the Parish Council and other laity. I did just that and they were very open to the idea. We also discussed the inevitable departure of the pastor. I suggested that the broad involvement of the entire parish in the drafting of the Parish Constitution and the formal liturgical installation of it (with the bishop being invited to be present) and its annual formal liturgical renewal would be potent protections against destructive backsliding by the new pastor. In addition, I suggested that the Parish Council along with the present pastor visit the bishop long before the anticipated change of pastors was imminent to request the Parish's involvement in the selection of the new pastor. This idea was also well received. .

I do not want to over-paint the open, progressive character of Japanese Catholicism - it of course also has its shadow side - but the open, progressive picture that was projected at the Asian

Synod in Rome just a few years ago is clearly alive and well in Japanese Catholicism.

For the text of the Agreement of the Catholic Church of Kurosaki, Kyusho, Japan, see http://www.arcc-catholic-rights.net/kurosaki_agreement.htm.

Leonard Swidler

Selected by Christine Roussel



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Exhibition Opening (Nov. 17 - Paley Library) gratis
Lecture (Nov. 17 - Anderson Hall) \$20; students, seniors \$10

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